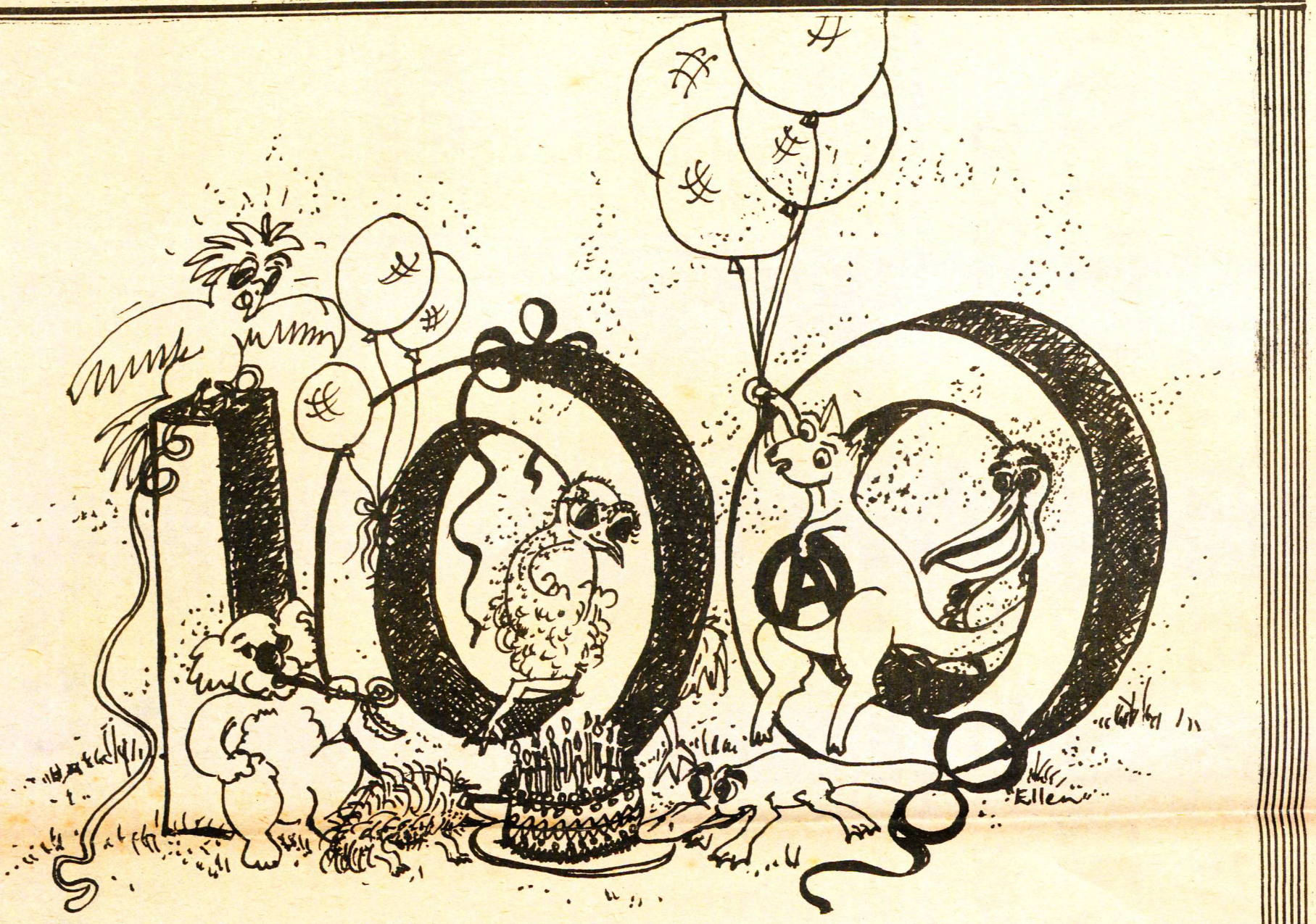
100TH. AUSTRALIAN ANARCHIST CENTENARY

CELEBRATIONS



MELBOURNE AUSTRALIA
1st.— 4th. MAY 1986

AUSTRALIAN ANARCHIST CENTENARY

CELEBRATION COLLECTIVE

An enormous gathering of anarchists from throughout the world, a festival of anarchist film and culture and a forum for the development and exchange of ideas - all this and more is planned for Melbourne 1986.

May 1986 will see the end result of two years of work by anarchists around Australia in the creation of the AUSTRALIAN ANARCHIST CENTENARY CELEBRATIONS to be held in Melbourne from May 1st to the 4th.

Conference organisers are keen to use the occasion to bring anarchist ideas to the wider public. By organising a wide variety of events ranging from well known speakers to film and dance we hope to illustrate the depth of anarchist ideas and the wide variety of people who identify as anarchists.

The dates chosen for the conference are significant in local and international anarchist history.

May 1st is the day of international workers solidarity; as well as the date of the foundation of the Melbourne Anarchist Club in 1886.

1986 also marks the 50th anniversary of the Spanish revolution - where anarchism was put into practice by over 3 million people. Also remembered in 1986 is the 100th anniversary of the judicial murder in the United States of 5 anarchists, accused of having thrown a bomb during an 8 hour working day demonstration. The Chicago "Haymarket Tragedy" as it became known had an impact that reverberated around the world in labor politics.

But this is not to be a conference devoted to historical review. The focus of the entire event is to be the relevance of anarchist ideas to modern society and our own lives.

LA CENTJARA JUBILEFESTO DE LA AŬSTRALIA ANARKIISTA MOVADO, MELBURNO, AŬSTRALIO, la 1. gis la 4. de Majo, 1986j.

La Organizkolektivo de la Centjara Jubilefesto de la Aŭstralia Anarkiista Movado invitas ĉiujn homojn, kiuj volas reciproke lerni kaj esplori la eblecojn de vera socia ŝanĝado, al la Centjara Jubilefesto de la Aŭstralia Anarkiista Movado en Melburno, Aŭstralio.

Ega amasigo de anarkiistoj el la tuta mondo, festivalo de anarkiismaj filmoj kaj ekspozicio de kulturo, kaj forumo por evoluigo kaj interŝanĝo de ideoj - ci-tio kaj plu estas planata je Majo, 1986, en Melburno.

En Majo, 1986, estos videblaj la rezultoj de du jaroj de laboro de anarkiistoj en tuta Aŭstralio : le Centjara Jubilefesto de la Aŭstralia Anarkiista Movado, kiu okazas en Melburno, le 1. ĝis le 4. Majo.

Organizantoj de la konferenco volas uzi ĉi-tiun sâncon prezenti la anarkiismon al la vasta publiko. Per organizo de sortimento de okazaĵoj, de oratoraĵoj de bonekonatoj, surekranigo de filmoj kaj dancoj, ni deziras montri la profundon de anarkiistaj ideoj kaj la grandan diversecon de homoj, kiuj sin konsideras esti anarkiistoj.

La 1. de Majo estas internacia tago de la laborista solidareco : ĝi ankoraŭ estas la fondiĝtago de la Melburno Anarkiista Klubo en 1886j.

1886j. ankoraŭ signifas la kvindekjaran jarreveno de la Hispana Revolucio, dum kio pli ol 3 milionoj da homoj aplikis la anarkiismon. En 1986j. ni ankaŭ rememoros la centjaran jarrevenon de la tribunalmurdo en Usono de kvin anarkiistoj, kiuj estis akuzitaj pri tio, ke ili ĵetis bombon dum manifestaĵo por atingi la okhoran laboran tagon. Ĉi-tiun okazon en Ĉikago oni nomiĝas la "Tragiko de Haymarket", kaj ĝiaj konsekvencoj efektivigis la laboristan politikon en la tuta mondo.

Tamen ĉi-tiu konferenco ne sindonos al la revuo de historio. Fokuso de la tuta evento estos taksi la rilaton de anarkiistaj ideoj al la moderna socio kaj al nia vivo.

AUSTRALIAN ANARCHIST CENTENARY CELEBRATIONS

MELBOURNE 1st.— 4th. MAY 1986 1886 100TH. 1986

INVITATION

THE AUSTRALIAN ANARCHIST CENTENARY CELEBRATION COLLECTIVE INVITES ALL PEOPLE WHO ARE INTERESTED IN LEARNING AND EXPLORING THE POSSIBILITIES OF REAL SOCIAL CHANGE TO COME TO THE AUSTRALIAN ANARCHIST CENTENARY CELEBRATIONS IN MELBOURNE, AUSTRALIA.

THESE CELEBRATIONS ARE NOT ONLY FOR ANARCHISTS. ANYONE WHO IS INTERESTED IN LEARNING ABOUT ANARCHISM IS WELCOME AT THE CELEBRATIONS. THE A.A.C.C.C. ENCOURAGES PEOPLE TO ATTEND ALL THE CELEBRATION ACTIVITIES OR AS MANY SEGMENTS OF THE CELEBRATIONS AS THEY ARE INTERESTED IN.

CONFERENCE

The conference will consist of 9 separate sessions. Two sessions will run concurrently and two to three speakers/workshops will be running concurrently. Up to 12 speakers/workshops will be held in each session. The conference will be held:

Session 1,2 Friday, 2nd May, 7.00 p.m. - 10.30 p.m.

Session 3,4 Saturday, 3rd May 9.00 a.m. - 1.00 p.m.

Session 5,6 Saturday, 3rd May 2.00 p.m. - 6.00 p.m.

Session 7,8 Sunday, 4th May 10.00 a.m. - 1.00 p.m.

Session 9 Sunday, 4th May 2.00 p.m. - 6.00 p.m.

Session Headings

* Anarchism and Ecology
* Anarchists' Relationships with Non-Authoritarian Groups active in Society
* Gender Politics
* Learning from the Past
* Organising Society
* Overseas Anarchist Movements
* The "Isms"
* The Social Being
* Visions for the Future

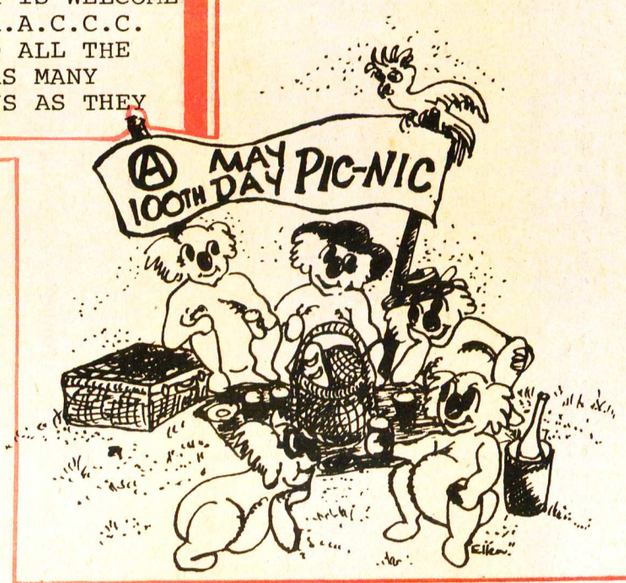
The session Visions for the Future will be held on the Sunday afternoon. No other sessions have been allocated to particular time slots at this stage. The conference group is still looking for speakers and workshop organisers and is asking interested people to contact us by mid-March, letting us know:

. what session they would like to talk in
. the time they wish allocated to their topic
. Is there any particular time which suits?
. possible format of talk/workshop

MAY DAY

The 1st of May not only marks the centenary of Anarchism in Australia but also marks the Centenary of the beginning of the first Mayday. The first Mayday grew out of the Haymarket affair in Chicago 1886. The A.A.C.C.C is trying to organize an international hookup with the Chicago Anarchists Celebrations for Mayday.

*A picnic/lunch by the Yarra bank, followed by an Anarchist Mayday March to the eight hour monument has been planned to celebrate the day.



DONATIONS

The A.A.C.C.C. is seeking donations to help with the organisation of the celebrations. We encourage Anarchists and sympathisers to consider the following options:

a) A donation to the Collective
b) An interest free loan to the Collective
c) Local fund raising activities for the celebrations
d) Become a friend of the A.A.C.C.C. by pledging a small amount per week towards the festivities (this entitles you to come to any of the celebration activities free of charge)
e) Buying tickets to the celebrations, wage earners $25.00, non-wage earners $10.00, children admitted free. (Those tickets do not cover the film festival. A separate pricing structure will be announced for this festival.)
f) Sending us stamps for assistance with postage.

The A.A.C.C.C. still need approximately $3,000 to cover expenses and we encourage people to help financially.

BILLETS

A number of overseas Anarchists have indicated they will be participating in the celebrations. Already visitors from Austria, England, Italy, Japan, Korea, Portugal, Spain, Sweden and the United States have indicated they will be coming to the celebrations. The A.A.C.C.C. is interested in hearing from people living in Melbourne who would be able to provide accommodation for the duration of the celebrations to International and Interstate guests.

DANCE

The Saturday night we have a dance come benefit planned. Groups and performers - anarch and friends - giving us a variety of sound and image that will reflect the diversity of those attending the celebrations. Anyone is welcome to play, recite, perform.

MUSICIANS POETS THEATRE

Space has been allocated for musicians dancers, poets and the performance of plays. The A.A.C.C. Collective is interested in hearing from people who are interested in performing during the celebrations.

EXHIBITIONS

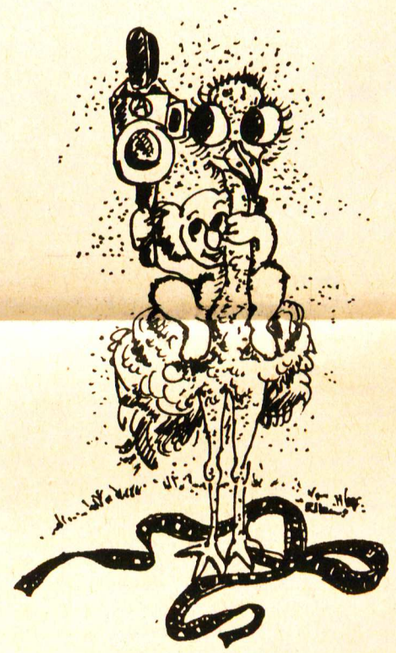
A number of exhibitions will be held during the duration of the Celebrations to acquaint people with our past and present.

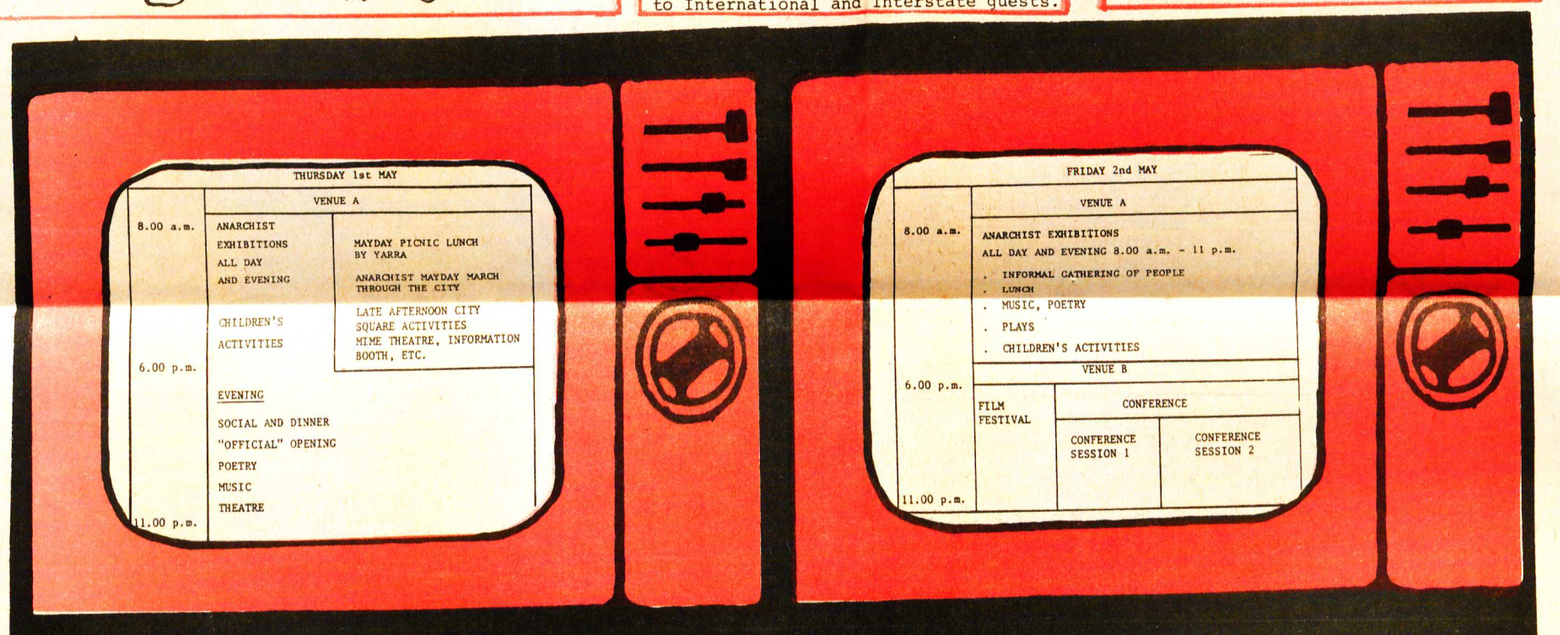
* INTERNATIONAL ANARCHIST EXHIBITION which looks at the history of Anarchism. (The exhibition which was held in Venice in 1984 will form the bulk of this exhibition).
* AUSTRALIAN ANARCHIST EXHIBITION LOOKING AT OUR PAST AND PRESENT
* ANARCHIST POSTER EXHIBITION
* PHOTOGRAPHIC ANARCHIST GRAFFITI DISPLAY
* DISPLAY OF DRAWINGS AND CARTOONS PRODUCED BY AUSTRALIAN ANARCHISTS

Other exhibitions will also be included in the exhibition section. These exhibitions will be outlined in the programme out late March/early April.

FILM FESTIVAL

The Melbourne International Anarchist Film Festival represents the first opportunity in Australia to gather together film and video material that embodies some of the ideas, traditions and concerns of anarchism and the anarchists themselves. There have been many films made that exploit the negative images associated with anarchism in the past (Hollywood outdid itselg in the 1960's) but it is not often that we see films that are made by anarchists or that are sympathetic to their ideas and activities.





THURSDAY 1st MAY

	VENUE A	
8.00 a.m.	ANARCHIST EXHIBITIONS ALL DAY AND EVENING	MAYDAY PICNIC LUNCH BY YARRA ANARCHIST MAYDAY MARCH THROUGH THE CITY
	CHILDREN'S ACTIVITIES	LATE AFTERNOON CITY SQUARE ACTIVITIES MIME THEATRE, INFORMATION BOOTH, ETC.
6.00 p.m.	EVENING	
	SOCIAL AND DINNER	
	"OFFICIAL" OPENING	
	POETRY	
	MUSIC	
11.00 p.m.	THEATRE	

FRIDAY 2nd MAY

	VENUE A		
8.00 a.m.	ANARCHIST EXHIBITIONS ALL DAY AND EVENING 8.00 a.m. - 11 p.m. . INFORMAL GATHERING OF PEOPLE . LUNCH . MUSIC, POETRY . PLAYS . CHILDREN'S ACTIVITIES		
	VENUE B		
6.00 p.m.	FILM FESTIVAL	CONFERENCE	
		CONFERENCE SESSION 1	CONFERENCE SESSION 2
11.00 p.m.			

CHILDRENS ACTIVITIES

Children's activities are planned for the celebrations. We want this celebration to directly involve children of all ages. A special childrens' activity group has been formed to help to organise this aspect of the celebrations. The production of a special mural as well as the availability of films, books, toys etc., has been discussed. The children's activities group is interested in hearing from conference participants both children and adults to find our how they would like these activities structured. To assist the children's activities section of the celebrations we are asking people to fill out the following children's registration form so that provisions can be made:

CHILDREN'S AUSTRALIAN ANARCHIST CENTENARY CELEBRATION FORM

CHILD'S NAME:

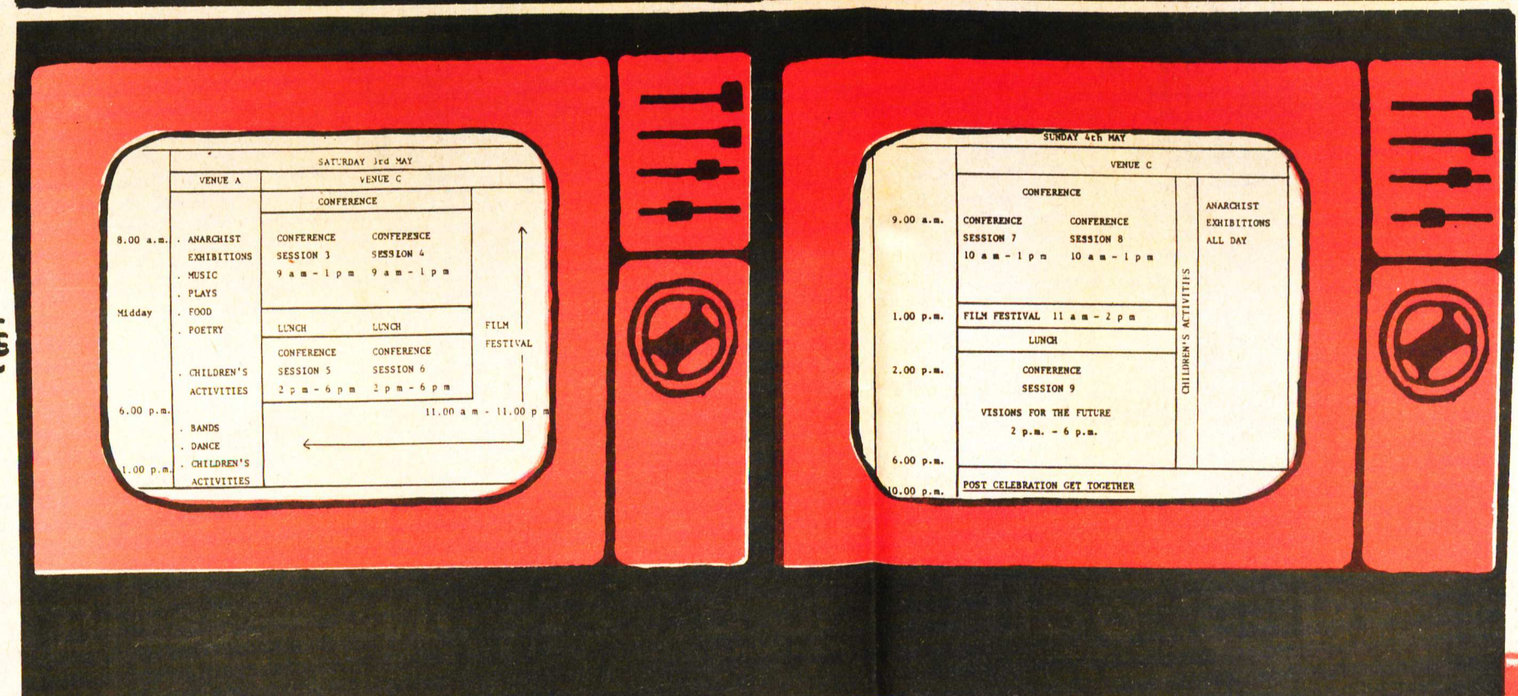
AGE:

INTERESTS:

CONTACT ADDRESS:

TELEPHONE NUMBER:

The children's activity group would like to hear from people who can assist with this segment of the celebrations.



LITERATURE

A number of Anarchist bookshops have indicated they will be holding literature displays and stalls for the duration of the celebrations. A wide variety of material both local and overseas will be available for display as well as purchase. Literature in many different languages produced by Anarchists from all over the world will be available.

A number of books about Australian Anarchism as well as special Centenary issues of Australian Anarchist newspapers will be available at the celebrations.

CATERING

Catering will be provided for the duration of the celebrations. The catering will consist of easily prepared food such as sandwiches, salads, tea, coffee, drinks etc. The Catering group wishes to make contact with people who are interested in preparing and distributing food during the celebrations.

COST

Pre-celebration registration tickets cost $25.00 for wage earners and $10.00 for non wage earners. These tickets entitle you to go to any celebration function except the Anarchist Film Festival (a separate pricing structure is being organised for this event).

A pricing structure for conference sessions, the dance, exhibitions etc., will be included in the programme which will be available in late March/early April. We encourage as many people as possible to pre-register for the celebrations.

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VENUE

Three inner city sites have been booked for the celebrations. All the sites are located within one kilometre of the G.P.O. and all the sites are located within 500 metres of each other. All the sites are serviced by public transport. A large hall as well as a number of rooms and lecture theatres have been booked. A map indicating the location of the sites will be included in the programme which will be out in late March/early April.

MEETINGS

The Australian Anarchist Centenary Celebration meets regularly. We encourage as many people as possible to attend meetings and help us organise these celebrations. Minutes are available at every meeting and we encourage people who are interested in participating or attending the celebrations to contact the:

A.A.C.C.C.
P.O. Box 20
PARKVILLE 3052
Melbourne, Australia.

Being an International film festival we are seeking films from as many different countries as possible. Films from the Pacific Region and Australia itself will play a very important part in our programme. With approximately 40 hours of combined video and film screening time the final programme will represent the best possible combination of material available to us.

The Film festival will be held on:

Friday, 2nd May 7 p.m. - 11 p.m.
Saturday, 3rd May, 11 a.m. - 11 p.m.
Sunday, 4th May, 11 a.m. - 2 p.m.

The Fiim Festival will be held in the same venue as the conference.

AN INDEPENDENT PRICING STRUCTURE will be used for the film festival and a final programme including admission prices will be incorporated in an A.A.C.C. programme out in late March early April.

PROGRAMME

A programme which outlines the

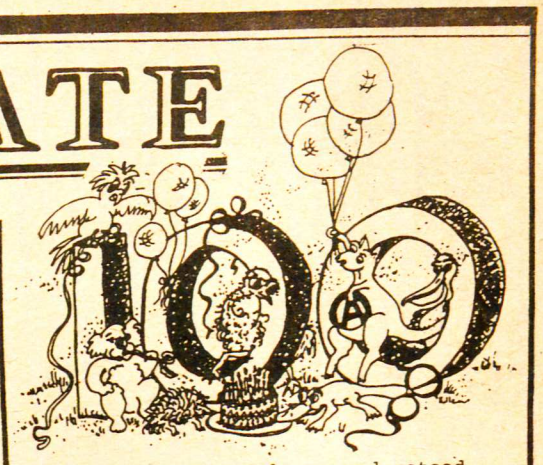
* Venue
* Time
* Cost

for the various sections of the celebrations will be available in late March/early April 1986.

REGISTRATION

- NAME:
- CONTACT ADDRESS:
- AREAS OF INTEREST:
- CAN YOU HELP WITH ORGANIZATION OF THE CELEBRATIONS?
- CAN YOU HELP WITH DAY TO DAY RUNNING OF THE CELEBRATIONS?
- CAN YOU HELP FINANCIALLY?
- CAN YOU HELP WITH ACCOMMODATION?

A LOT TO CELEBRATE



Gatherings of like-minded people occur for many different reasons. In the last 10 years or so, anarchists have come together only on an informal or one-city base following some traumatic exchanges at 'Conferences' in 1975-76, which ended a period of quite intense organising. The Social Control Conference in Sydney, however, in 1984, showed movement to a new, maturer level had at last occurred.

The use of the label 'Celebration' for the forthcoming event is highly significant, for it shows a confidence that we can be positive, even handle a light hearted element in our discussions without repeating the 'chaoticist' mistakes of the past, and without losing sight of the need for serious analysis and disagreement.

It is important that anarchists, both 'official' and 'unofficial', on this continent become better informed about their heritage, for there are valuable resources to be found and made use of. I can only emphasise what appears to me to be important, but I am trying to make available material about personalities, events and concepts from our past which others can take up and use in their own way to light their own path.

The study of history is not like the study of computers, say. The 'facts' of history are not bare and unadorned, and to be used just as tools. There are things to be learnt, relevant to our present and our future which only come to hand when we try to unravel the context in which certain facts are embedded. Take the 'facts' that in January, 1975, the Sydney (Official) Anarchist Conference was (again) asked to look at the practise of 'official' anarchists, especially males and heterosexuals, and that it failed to do so; that in October, 1975, a large body of feminist (official and unofficial) anarchists discussed sexuality/gender/organisation/etc., without splitting and without notable rancour; that in June, 1976, the much-smaller Melbourne Conference of (official) Anarchists split with a great deal of bitterness into groups which settled eventually on books and news-sheets as their major organisational activity.

While the minimal padding I have so far put around the 'facts' in these few lines would be considered contentious by some, few would argue that the total context surrounding the events referred to is not worth talking about. The same applies over and over again throughout what is 'our' history. Let us try to absorb this 'fact' to start with - for better or worse, we have a long history. There is a lot to regret but there is a lot to celebrate.

My personal choices for celebration would begin with:

. Harvey Buttonshaw, from Victoria, telling George Orwell in Spain, 1936, to 'pull his head in' or he'd get shot, just before exactly that happened;

. 'Chummy' Fleming started ahead of the May Day marches in Melbourne in the 1930s, with his flag and cowbell and walking just slowly enough for the march to catch up to imply that he was leading it. He had initiated the first Melbourne May Day procession in 1892 and he felt that if anyone was going to 'lead' it, it was going to be him;

. the 'monster' representing capitalism which was left outside the Victorian National Gallery in 1972, with manifesto;

. the sight of 'hundreds' of black flags at Anti-Vietnam, anti-Conscription and May Day marches during the period 1968-72;

. Jack Andrews camped on Bombira Hill just out of Mudgee, NSW, while he completed his succinct statement, 'Handbook of Anarchy' 1894;

. the creative uses of boats to get around police attempts to prevent speaking out against 1st World War Conscription ('Chummy' Fleming) and against State repression of strikers in 1894 (Edward Lowry);

. the beginning of the legal aid system when Vince Ruiz discussed with two lawyers the use of the Free Store facility in Collingwood for the provision of free legal advice, 1972;

. the insistence of anarcho-women that theoretical equivalence among anarchists was not sufficient;

. the huge amounts of energy and insight which have flowed from the free/experimental poets, including pio, caught in the following:

and suddenly we were interrupted
by

crash, bang, ring, ring, ring,
ring, ring, ring,
ring, ring, ring,
Jesus Christ!
Go away!
but it was pi, so he came in
anyway.
and it was
Hey turn up the stereo and
Hey turn down the stereo
I can't hear myself read
And wait till you hear this
and look at this
and wait till you hear that
and this is the most Reichian poem
i ever wrote

all the time using his smile
like a battering ram.

what's all this?
- my friends said.

it's ok - it's pi, i told them
He's an anarchist poet.

Andrew Stein.

. also Thalia's personal library of bound anarchist volumes, cherished and protected, but not able to prevent her being active and practical in struggle;

. the illustrations Ellen regularly provides for the Libertarian Workers and now for the Centennial Celebration, including the successful anarchist kangaroo, which has captured a lot of interest overseas;

. the mostly unknowns who've spoken, leafletted,and gone to jail for the IWW, including Viola Wilkins and Lillian Harris, founding member; Sydney;

. the surrealist paintings of James Gleeson and his arguments in justification:

...But whatever else may be governed, the mind...is truly anarchial.. for the dreams of our uncensored sleep and the phantasies of our unguarded waking are symptomatic of the real anarchy of thought. There is less need now for the daily raising up of barriers against the fullness of the mind. The same intense biological urgency of reason is no longer a prerequisite to the function of existence.

Surrealism is an attempt, then, not to abandon reason but to make reason reasonable, to rejuvenate the concept of reason. It is the phantastic used as a method of elucidation. It aims at the reorientation of values through a broadening of the concept of reason..

. K.J. Kenafick's lonely campaigns for peace in the 1940's and 1950's;

. Andrew Giles-Peter's determined but low-key efforts to get anarchists to come to grips with the reality of Bakunin and Marxist politics;

. John Olday's cabaret "Immortal Clown', his Cafe Le Boheme,and his LP record "Roses and Gallows', 1959, Sydney and Melbourne;

. the coloured version of the poster produced by the Anarcho-Surrealist Insurrectionary Feminists, and that name (wow!), 1973, Melbourne;

. 'Canberra Crimes' newsletter, one of the most recent additions to the long line of publications of all shapes and sizes which have kept the flame alive. Two papers which I find most exciting I have not yet seen: the Italian-language anti-fascist II Risveglio, 1927, Sydney, and the Spanish-language bulletin produced in Innisfail in North Queensland 1918 (approx.), and described by readers as 'the best anarchist newspaper produced at the time anywhere in the world';

. the first 'official' anarchist organisation in Australia, the Melbourne Anarchist Club and their Bulletin 'Honesty', from which I take the following:

...The people of Australia are jubilating-are they? Jubilating over what? Are they jubilating over the terrible fact that their three million square miles of land are, for the most part, held in enforced idleness by the villainous monopoly over which the State keeps guard? Are they jubilating because thousands of willing would-be workers are wandering about the streets in search of employment? Are they jubilating because the workers, who constitute by far the larger proportion of our population of two-and-a-half million, are only in receipt of a very small portion of the wealth which they alone produce? (1887)

. the stone John White pitched through a Bank's plate-glass window in 1892 as a member of an unemployed procession protesting their poverty while bankers remained affluent;

. the haven Australia provided for Bulgarians, Spaniards, Italians, Jugoslavs, Russians and others to continue the propoganda fight against fascists in Europe. In some cases, the fight became physical in Australia and anarchists had to take thier lumps in order to land a few blows;

. the Kleber-Claux family, from France, which energised the nudist movement of the 1930s and 1940s, Sydney and elsewhere;

. the many attempts to establish *libertarian schools, e.g. Koornong*, 1939-48, and non authoritarian child-rearing places, involving just parents and a few friends, often lost without historical record but valuable nevertheless.

These are just some of the paving-stones to the future. People ask me continuously, "But, have anarchists had any lasting effect on Australia?" I'm reluctant to attempt an answer to that at this stage, only because there is still much to be rediscovered. At the moment there is a great imbalance in information towards Sydney and Melbourne, which is unfortunate but reflective of the present state of our knowledge. One of the reasons for my now being in Newcastle is to fill in the gaps for this area, especially those for the IWW/Syndicalist tradition which is considerable.

Yet, already, I have no doubt that anarchism has had a profound effect on Australian society, more on its culture and lifestyles than on its institutions, it is true, and less directly than we would like. But consider the changes over just the 100 years being especially commemorated. Germaine Greer, Frank Moorehouse, Wendy Bacon, James McCaulay, Clive James, (no relation), Brett Whitely, Max Harris, John Percival and James Gleeson are just some of the well-known Australians whose creativity has been significantly shaped by anarchism. There are many more less well-known anarchist pioneers who have changed the face of this society forever.

There is also a negative effect which is part of our history. I believe that one of the main reasons, perhaps the main reason, for the mildly reformist nature and centralised structure of such groupings as the A.L.P. is the successful stigmatising of radicals in general and anarchists in particular at certain crucial times. This is of course sometimes acknowledged by non-anarchists, but I don't believe it's really felt or understood. One implication of the belief is for example that a decentralised socialism was once widespread in labor circles and that without State repression and media caricatures that socialism would have had a very good chance of being adopted. Discussions of such a possibility are not permitted in histories published even by 'lefty' publishing houses and the parameters of such a debate are not present in 'learned' journals. The nature of this ignorance among historians and the so-called cultural elite needs to be understood and overcome.

To rise above the small-men who rule us/fund us/decide for us the world we will see, in short, shape the cultural debate, and argue as they did in the 1950s and 1960s that ideology was no longer of any importance because the blue-collar worker had disappeared for ever in suburban affluence, we need to celebrate the totality of what we have. These cretins dominate us, reject us and marginalise us. But we have an ideology that explains them as well as the problems they cannot solve.

Attempts at large-scale institutional social change failed in the past because of the greater power of the status-quo, e.g. guns, money and media, and because of the greater gutlessness of so-called reformers, so easily bought off or intimifated. But that gutlessness and the greater power are both explainable and therefore able to be overcome.

The struggle for self-management has many facets, many locations and can be labelled various things as being *about freedom, a fight for one's own* voice, for a place in the sun, for a chance to be oneself, etc. Where it involves a person learning to value themselves, and therefore to feel confident in their power to decide for themselves, it is the same struggle as has been described in many places as the struggle for adulthood, for responsible citizenship. And where this process of becoming adult does not involve necoming powerful over others, e.g. children, employees, or over those not yet so strong, it is anarchist in drive.

When I look back over the 100 years of our organised history I note enormous changes in mainstream society and especially how there is now large-scale acceptance of the notion that empowerment of the individual, through self-help and self-initiated programs, is the way to community health. The gap between the hierarchical stance of the institutions and the openness of the decentralisers is widening and becoming apparent to more and more people. I believe that anarchism is winning. And that's why the authorities are more brutal and more agitated and why we're seeing such things as Hawke's Summits.

We can best celebrate the efforts of the Anarchist pioneers by getting involved in the thousands of projects aimed at consolidating and strengthening the movement towards empowerment, decentralisation and creation. But, I would like to see the celebration aspect of the May gathering emphasized with performances, such as street theatre, mime and playlets, songs and poetry readings. These could draw on our history, but relate elements of that (the first May Day Procession in Melbourne, for example) to the present and the future. Graeme Dunstan's ideas about the politics of festivals are very relevant here. Talking about a flexible performance involving people on stilts and used in streetwalks and street theatre he concluded:

> The sense of space that is so intrinsic to Australian landscape filled us and when we performed to crowds we realised that huge space was our performance domain....the tools that make for effective celebrations of community are the same that make for effective protests in defence of community.... if the protest is conceived as celebratory theatre rather than an amplified committee meeting.

Expressions of our ideals can be so powerful in their quality of imagination and design that the media cannot ignore them and so positive that they cannot be trivialised or turned against us.

Bob James, 1985

a.a.c.c.c.
p.o. box 20
parkville 3052
melbourne
australia